N.O. Genesis - Oct - 1988

A GENEALOGY
THE MOORE-CANNETTE FAMILY
OF NORTH BILOXI
ST. MARTIN COMMUNITY

By Brother Jerome Lepre', S.C.

(Continued from Vol. XXVII - No. 107 - Page 394)

PART III

BAUDREAU GRAVELINE ANCESTRY

Jean Baptiste BAUDRAU GRAVELINE
m. an Indian Woman

Pierre PAQUET m. Magdelaine (Indian)

Michel GARGARET m. Marie Martha PAQUET

Jean RYAN m. Marie GARGARET

Pierre RYAN m. Marie Josephe LADNER

Ramon CANET m. Marie RYAN

Armand CANNETTE m. Emilie GROUE

Charles Edward MOORE
m. Viola Celina CANNETTE

The MOORE Family

Jean Baptiste Baudrau dit Graveline came to the Gulf Coast from Canada in the late 1690's and established himself as a serious businessman, trader, family man and large property owner. He figures strongly in the early history of the Gulf Coast, where much of his life was spent.

The early years of the Baudreau family in Canada are amply covered in an article by Mr. E. Robert Graveline of Putnam, Massachusetts, in the official publication of the Graveline family, called "The Descendants." In Volume 1, #2, of December, 1979, the patriarch of the family and his activities are described by Mr. Graveline.

"Urbain Baudreau dit Graveline, son of Jean Baudreau and Marie Chauveau, was born and baptized in 1631 or 1633. Records are not uniform on these dates.

"In 1652, when Urbain was 21 (or 19), the colony in Montreal, which was then known as Ville-Marie, had few more than 100 persons and was on the verge of extinction due to incessant attacks by the Iroquois Indians who lived in the area. The Governor General of the colony, M. de Maissoneuve, decided that he must recruit more people for the colony or return with the original settlers to France. But M. de Maisonneuve was not a quitter. He journeyed to France to meet with M. Jerome le Royer de la Dauversiere, co-founder of Montreal, even though he never left France. Their meeting took place in the city of La Fleche, approximately 100 miles southeast of Paris. Urbain at the time was living in the suburban village of Clermont and was among the 153 young men recruited. On May 20, 1653, he signed a contract agreeing to serve the colony of Montreal for five years. He would serve in the defense of the colony against the Indians and would help clear the land. The annual salary was 75 pounds of which he received 48 pounds in advance.

"The group boarded the ship St. Nicholas on April 30, 1653, at the port of St. Nazaire. After a few days at sea the ship began to take water and had to return to port. When they sailed again on July 20th, 42 of the 153 young recruits failed to appear, obviously fearing for their lives as a consequence of their first sailing.

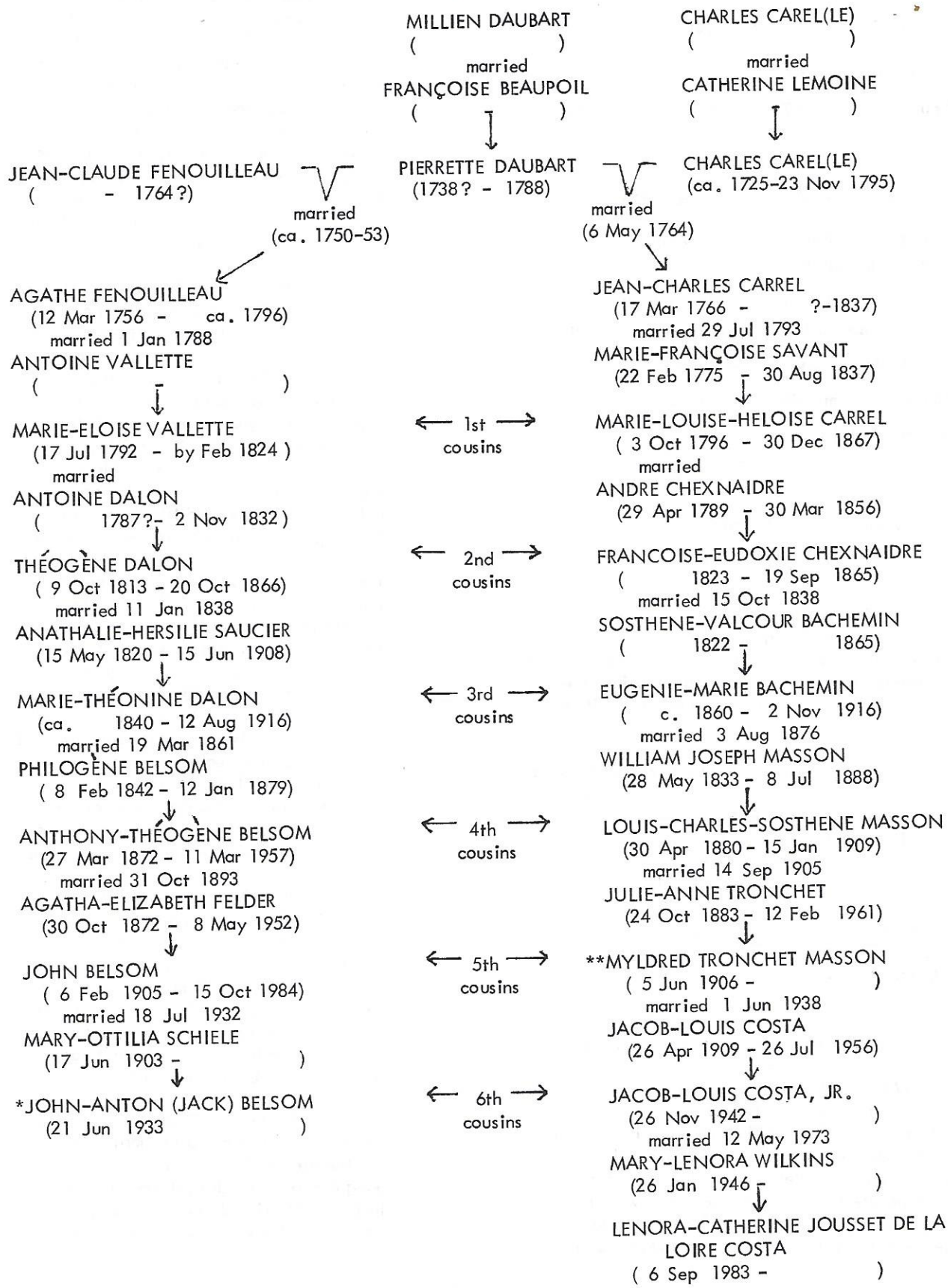
According to the records of Sister Marguerite Bourgeoys, a heroine of the colony, it was a very difficult crossing. The ship was small and met several storms at sea. Furthermore it had been previously infected by sick persons, and many of the passengers became very ill. In spite of the efforts of people like Sister Marguerite Bourgeoys and Urbain, who nursed the sick, eight more recruits died on the journey. On September 22, 1653, after a little more than two months at sea, the ship reached Quebec City. As the ship approached port it struck a submerged object - perhaps a huge rock - and began to sink. All the passengers and their cargo were rescued, but the ship, partially submerged, had to be burned to clear passage for future ships.

"In 1658, when his five years were finished, Urbain returned to France, but in 1659 he came back to Montreal to settle permanently. He was chosen to be a corporal in the Holy Family Militia for the defense of the colony in 1663. From 1663 to 1667 he was an elected Trustee and Procurator for the Colony of Montreal, a post similar to being Mayor of a city.

"On October 20, 1664, at the age of 33, Urbain was married to Marguerite (Mathurine) Juillet, the 15 year old daughter of Blaise Juillet who had arrived in North America 20 years earlier, and who was killed by the Iroquois in 1660.

WE ARE ALL COUSINS

Submitted by Jack Belsom & Myldred M. Costa



*Member No. 47 ← 5th cousins once removed → **Member No. 326

"On Notre Dame Street, near the present Bonsecours Chapel, Urbain bought two lots in 1687. Here he built his in-town home. In 1689 he lived at the Hills of St. Francis on the east side of Montreal where he had added four acres to land he already owned. This was utilized for farming purposes.

"In December of 1689 he purchased from M. de Hautmesnil land on the east side of St. Gabriel Street between Notre Dame Street and St. Therese Street, which he later sold to his future son-in-law, Pierre Ducharme, and which is occupied today by the building of the Quebec Provincial Archives directly opposite the Auberge St. Gabriel, which was laid out in 1672 and is the oldest Inn in North America.

"Urbain died on January 28, 1695, a wealthy man for his time, and one who never received the recognition in Canada's history that he deserves for his self sacrifice on behalf of the early colony.

"In 1696 Urbain's widow returned from the country to live in their town house and in 1708 she transferred the estate to their third son, Paul, with the understanding that he would care for her for the remainder of her life. By this time we presume that Gabriel, the oldest son, was engaged in commerce along the Mississippi River and that Jean-Baptiste, the second son, was living in what is now Mobile, Alabama, of which he was one of the founders."

In a further article in the same issue of "The Descendants," Mr. Roger Graveline of Outremont, Quebec, gives a synopsis of the family life of Urbain Baudrau dit Graveline along with the appropriate dates in his family history.

"Having left the city of LaFleche near his village home of Clermont, France in 1653, Urbain arrived at the colony of Ville-Marie (Montreal) at the age of 21. During the next eleven years Urbain must have worked very hard in order to establish himself in the colony. At the age of 31 he married a young girl of 15, Marguerite (Mathurine) Juillet. As young couples were encouraged to populate the small colony, Urbain and Marguerite truly cooperated by having eight children. At the age of 17, Marguerite gave birth to her first child, Gabriel. Urbain was already 33 years old. The other children came along at intervals of two or three years. The eighth child of the family had a father of 57 and a mother of 43.

Baudreau Graveline Ancestry

"It was considered (for the time) a very nice family, not as large as some others . and yet they had cooperated with the exhortation of the civil and religious authorities, who were anxious to further the growth of the colony, and 'respond to the wishes of the Creator'.

"The first three daughters were married in Montreal around the age of 22, while their first son, Gabriel, was 35 years old at the time of his marriage. The last three sons and the last daughter were not married in Montreal. These subjects remain to be further researched.

"Urbain did not live to be very old. In fact, he died at the age of 62, when his wife was only 48 years old. She still had in her care Jean (John) who was five years old, Marie-Madeleine nine years old and Paul age 13. Perhaps because Urbain had done well in business and real estate transactions and had earlier been elected as Procurator and Trustee of the inhabitants, a position of prominence for that period, he was able to leave his spouse a sufficient estate so that she could continue to raise the last three children in the style of well being for that period of history.

"To terminate this little history of the life of Urbain and Marguerite, I cite here a few dates taken from the Genealogical Dictionary of Canadian Families by the Reverend Father Cyprien Tanguay, first volume, page 31:

"Baudreau dit Graveline, Urbain, married in Montreal, the 20 October 1664 to Marguerite Juillet who was baptized in 1649. Children:
-Gabriel, baptized the 24 of July in Montreal in 1666, married the 15 of August 1701 to Catherine Forestier.
-Marie-Ursula, baptized the 8 of December in Montreal, married the first time in Montreal on the 22 of November 1689 to Pierre Ducharme; married a second time in Montreal on the 19 of January 1693 to Jean-Baptiste Gadois.
-Jean-Baptiste, baptized the 18 of May 1671 in Montreal.

-Elizabeth, baptized on the 3 of May 1673 in Montreal, married in Montreal the 3 of September 1696 to Jacques Richard.
-Marie-Anne, baptized the 29 of August 1673 in Montreal, married in Montreal the 11 of November 1697 to Guillaume Baudoin.
-Paul, baptized the 19 of May 1682 in Montreal.
-Marie-Madeleine, baptized the 19 of June 1690 in Montreal."

Jean Baptiste Baudreau dit Graveline, from whom the Gulf Coast descendants of this family originate, came to Biloxi, as mentioned above, with d'Iberville in 1699, according to Jay Higginbotham, in an article found in Volume 2, #1, Spring 1981, of "The Descendants." The article in toto follows:

"Jean-Baptiste Baudreau de Graveline, second son of Urbain Baudreau de Graveline and Mathurine Juillet, was among the first permanent settlers of 'La Louisiana,' or what later came to be known as the Louisiana Territory. Baptized in Montreal on May 18, 1671, Graveline first came to the Gulf Coast in 1699 with Canada's foremost military hero, Pierre Le Moyne d'Iberville after Iberville had been selected by Louis XIV to continue the labors of the late Cavalier de La Salle. The new French expedition was directed to locate and fortify the entrance of the Mississippi River.

"The site Iberville selected to build his fortifications was Biloxi Bay, and although the location was ill-chosen and Fort Maurepas demolished two years later, Graveline was to spend a majority of the rest of his life within the fort's shadow.

"When Iberville decided to move Louisiana's principal fortification to the Mobile River in late 1701, Graveline and his Canadian compatriots went with him, later being granted a lot at the townsite of Mobile, twenty-six miles upriver from the present city. There, Graveline built a house near his longtime friends, Louis Juchereau de Saint-Denis and Jacques Chauvin, and began farming on a small scale, which was barely sufficient to support him.

"It did not take the enterprising and energetic Graveline long, however, to decide that farming was a promising venture in the Louisiana wilderness. By crafty trading in small articles, he had by the year 1706 managed to accumulate a fair amount of risk capital, which he intended to make use of at first opportunity. That opportunity came in August, 1706. Some months before, most of the Canadians had been dismissed from the payrolls of the King and told to fend for themselves. It being difficult to fend for oneself in what was rapidly becoming an improverished town, many of the Canadians began moving out from Mobile, some to live in nearby Indian villages, some to begin planting on a larger scale farther down Mobile Bay.

"Graveline, having no confidence in the future of farming, had a different idea. The Spanish in nearby Pensacola, though lacking in food supplies and merchandise, were loaded with currency. If he could somehow find something to sell the Spanish, he could increase his holdings substantially. But first he must get closer to the port.

"After consultation with the commandant of Mobile, Jean-Baptiste Le Moyne de Bienville, he was awarded a temporary grant on Massacre Island, at the site of the colony's chief harbor. Graveline had no sooner reached Massacre Island, however, when a second opportunity presented itself.

"In August of 1706, the Aigle, a small supply ship from France, was preparing to return to LaRochelle. Graveline, along with fellow colonists Francois Guyon, dit Derbanne, Pierre Babin, dit La Source, and Nicolas Chauvin, dit La Fresniere, received permission to board ship. For some months, these colonists had been plotting on how to get into the lucrative beaver trade. Of prime necessity was a small ship. By pooling their resources, they could purchase such a ship in LaRochelle at the same they were negotiating for permission to trade in beaver.

"In La Rochelle, Graveline's hopes were only partly realized. He did manage to purchase a suitable ship, but he was unable to negotiate an equitable trade agreement. Leaving La Rochelle for Louisiana, he sent his friend La Source to Montreal to inform his brother, Gabriel Baudreau de Graveline, of possible opportunities in the promising Mississippi mineral trade. On receiving this news, Gabriel, with his entire family, headed down the Great River for Mobile.

"In the meantime, Graveline had taken a Protestant wife named Suzanne in La Rochelle. Several months afterward, in the Marguerite, he landed at Mobile loaded with merchandise, which soon after his arrival, he turned into a handsome profit. Shortly thereafter, he turned another good profit by selling the Marguerite to the local government administrators, Bienville and Dartaguiette d'Iron, who were near seizing it anyway, so great was the colony's need at that time for a ship.

"The sale of the Marguerite, however, dashed any hopes Graveline might have held for trans-oceanic commerce. His brother Gabriel returned north and Graveline settled down on Massacre (now Dauphin) Island. After the birth of his only son, Jean-Baptiste, he built a large house and grazed cattle near the bay which still bears his name. In 1713, his wife Suzanne died, and Graveline took into his home a female Indian servant to help rear young Jean-Baptiste.

"Over the next six years, Graveline became rather well-to-do, chiefly by raising cattle (the first of which he had brought from Havana on his way from La Rochelle) and selling produce to Pensacola, Veracruz and Cap-francais, as well as to the Louisiana colony itself. Additional trade in skins and minerals took him to the Missouri river and Illinois country on numerous occasions during the years 1714-1719.

"In 1720, Bienville moved the colony's capital from Mobile back to Biloxi Bay. The chief port of entry once more became Ship Island. Shortly afterwards, Graveline moved his place of residence to a site (now called Martin's Bluff) near the mouth of the Pascagoula River, where he had been raising a new herd of cattle for several years and which was only sixteen miles from the old site of Fort Maurepas. Here he remained for the rest of his life, except for various business trips to Pensacola, Mobile and New Orleans, and here his son Jean-Baptiste grew to manhood.

"By his Indian servant, Graveline had at least one daughter - Magdelaine, who married Pierre Paquet. The descendants of this union today number in the thousands, as do the descendants of Graveline's granddaughter, Catherine-Louise, who married Joseph Bosarge in 1763.

"There was tragedy, however, in the life of his only son's family. Jean-Baptiste, after leaving his father's estate, moved closer to the mouth of the river - near a bayou to this day called Bayou Graveline. Finally legitimated (his mother had been a Protestant and he had never been baptized by the church), Jean-Baptiste had married Marie-Catherine Vincennes (stepdaughter of Joseph Simon, dit La Pointe, an old compatriot of Graveline's from the earliest days who lived just across the Pascagoula river delta on Fish river.

"In 1757 Jean-Baptiste had led a group of insurrectionists (whether involuntarily or not was never determined) to the Alabama country. The insurrectionists were caught, convicted, and broken on the wheel. Jean-Baptiste, along with them. He was not yet fifty years of age.

"Graveline's last years were thus spent in sorrow as well as in retirement. Following his Indian concubine's death, he had married again, in the 1740's. It was strictly a marriage of convenience and there was little of comfort to it.

"By the year 1763, France's Louisiana empire had come to an end. Graveline was the only settler still alive who had lived through the entirety of the French occupation. He died sometime during the next few years at his estate on the Pascagoula River where nearly hundreds of his descendants still live."

The last known will made by Jean Baptiste Baptiste Baudreau dit Graveline was found in the National Archives in Washington among papers accumulated to study the succession to his huge land holdings, made in 1814. The date of the will is September 16, 1750, some years before his death. It is interesting to note that from other sources Jean Baptiste had gone blind in his later years. This fact and the natural love of a father for his son may have caused him to write a later will, but no such will has come to light. Throughout this will there is a fundamental love for his son, despite this final determination to disinherit him. The old man seems to have endured so much suffering, yet gave the son countless chances to change.

This sixteenth day of September, one thousand seven hundred and fifty, before the Royal Notary of the Province of Louisiana, dwelling in New Orleans,

and in presence of the undersigned witnesses, there personally appeared John Baptist Baudreaux dit Graveline, generally residing at a place called La Belle Fontaine at Old Beloxy. He has declared and said that he has come here expressly to arrange and finally adjust his affairs, temporal as well as spiritual.

He appeared to us today at nine o'clock in the morning in good health, enjoying sound mind and memory. He is of a very advanced age, and, fearing to be overtaken by death and remote from all assistance, he wishes to put in order a sufficient portion of his wordly affairs, whilst he is of sound mind. He says and declares to us that he was born in Montreal, Canada, and that he came to this colony with Mr. Iberville. He says that he believes that out of a hundred who came with him, he is the only living person.

He states that he had carnal communication with a squaw of the Indian Nation (a daughter of a great chief) and had a son, who is about thirty years of age at the present time. It is this consideration which compels him to marry the said squaw in presence of our Mother, the Roman Catholic and Apostolic Church, acting the part of a true Christian with the intention of doing good toward his son, John Boudreaux.

The severe language and bad conduct which his son has shown him puts him under the necessity of disinheriting him. The son attempted taking his life many times by putting his fist upon his father's throat, threatening to kill him along with other threats, calling him an old "Buggar" and daily seeking his destruction. His whole aim tends toward his father's ruin, as always. He has rendered his father considerable injury, and he is vexed to see him yet on this earth able to enjoy and consume some of the little property which remains out of his holdings, property which he barely saved.

He says that he has a godson named John Baptist Brasillier, son of Jean Baptist Brasillier, who assists him in all his necessities and aids him in everything, without whom he would undergo a miserable death. He has no other recourse than to stay with his godson, because his unfortunate son never comes to his house but to pillage and threaten his life, compelling him this day (not wishing to place his unfortunate son in the hands of justice, as he could do) to abjure him as his son. He wishes and desires that the said Brazillier, Jr., his godson, be and remain his general legatee and enjoy generally all his property, that he may have in this colony or elsewhere, without, for sufficient reasons, the said Beaudreaux, interfering in any matter whatsoever; looking upon him as a miserable wretch, who does not deserve all the property that he has accumulated for his son since the son came into the world, no more than his wife, who has ill-treated him and does daily abuse him when she has an opportunity to do so. Both of them are unnatural and without any sentiment of Christianity.

This instrument breaks and annuls all other will and codicils that he may have made prior to this one. He wishes and desires that the present one only remain in force, notwithstanding the want of formality, which might be required in regard to the disinheritance of John Beaudreaux. He wishes for this reason that the present instrument be, in this place, a declaration of justice to the repugnance he feels in letting the said son perish. He leaves it, moreover, to God, the Almighty Father, to punish him according to his merits. If Divine Providence does not touch his conscience, he will beseech the Lord to be pleased to convert him, without which he will despair of his coming to a good end.

Since he has before made some gifts in writing, he declares them null and void, that it was an act of weakness on his part to sign deeds of gift. He desires that only the present instrument remain to be executed according to its form and tenor, not regarding from henceforth the said John Boudreaux, any more than his wife and their children, as but a degenerate race, having never merited any of the attentions which he paid to them. Their names up to the present day only tended to his total ruin by the frequent pillage they made of his house and from which they never profited. This was occassioned by their great dissipation, especially Beaudreaux's, who is confirmed in every vice, in all sorts of debauchery, which is well known, unfortunately, by the whole colony.

Graveline begs, also, of his general legatee, in whose favor he bequeaths his property at his death, to pray to God for the repose of his soul, which he leaves to his prudence and generosity. He knows his goodness which he has said and repeated after several amendments, without wishing to increase or diminish anything, it being his last will and testament.

LeNormand, Sheriff, witness, here dwelling, has read this paper and understood that

it is Boudreaux's last will, without making any alteration in it. He has signed it as well as Beaudreaux.

Chantalon Renner, Notary
Lenormant
Baudrau

In an early liaison with an Indian woman, Jean Baptiste had fathered a girl, Magdeleine. Magdelaine, a direct ancestor of the Moore family, must have remained with her mother in her early years, for there is no account of her baptism in the well-kept records of the Mobile Cathedral. The first we hear of her is at the time of her wedding to Pierre Paquet in August, 1726. She was probably born between 1708-1711.

On August 26, 1726, after having published one bann and having given dispensation for the two additional banns, between Pierre Paquet, son of the deceased Pierre Paquet and Martha Coular, resident of Fort Conde at Mobile, and Magdeleine, the natural daughter of Jean Baptiste Baudrau dit Graveline, resident on the Pascagoula River, belonging to this parish, and an Indian, I, a Capuchin Apostolic Missionary Priest, in my function as Pastor of Mobile, in the Province of Louisiana, have veiled and received their mutual consent and have given them the nuptial blessing in the home of the said Baudrau dit Graveline, and was brought there for this purpose. In the presence of the undersigned witnesses, with me they made their mark.

Signed: Father Matthias, Capuchin
Bigorny
Etienne Fievre
+Rene Labourdin
+Michel Paquet (uncle)

(Marriage Book 1, p. 6, Diocese of Mobile.)

Pierre Paquet was the son of Pierre and Martha Coular. The elder Pierre originated in France, the city of Angers. He seems to have emigrated to Mobile in the first decade of the 1700's and settled very near Fort Louis, the heart of old Mobile. He was a tailor and practiced his profession there. Martha Coular rests in obscurity. Nothing is known of her. However, it is highly likely that Pierre met her in Canada, married there, then came to the Colony of Louisiana. Pierre and his son were called on in several instances to be godfather to several children, as one can see in the Mobile Cathedral Archives.

While on a business trip to New Orleans, Pierre, Sr., died there in 1726. Pierre, his son, went to New Orleans to take care of the burial and then returned to Mobile for his marriage two weeks later.

The marriage record indicates clearly that Magdeleine was Jean Baptiste Baudrau's daughter, and, that he seems more than happy to recognize her as his daughter, even to bringing the priest to his home in Pascagoula for the ceremony. In those days, marriages took place all over the Coast. And this one must have been a particularly well-known marriage, because Jean Baptiste, by this time, had become a well-to-do plantation owner and a person of some importance in the Colony. There is no mention in the record of the mother of Magdelaine, except that Magdelaine was the daughter of Jean Baptiste "and an Indian."

The Indian connection in the Paquet family and their descendants is still a source of strong, animated discussion among descendants of Martha and her sister, Marianne. This connection and its many ramifications have been explained in another article by the author in the November, 1980, issue of the Journal of Mississippi History, Vol. XLIII, No. 4, pp. 362-376, entitled "The Indian Connection Among Gulf Coast Families."

Pierre and Magdelaine made their home in Mobile on the Bay. Children born to this marriage are Martha, Francois, Marie Anne and Magdelaine.

On April 5, 1736, I, a Capuchin Missionary Apostolic Priest, performing the function of Cure at Fort Conde of Mobile, Vicar General of Monsignor, the Bishop of Quebec, have baptized with the ordinary ceremonies of baptism Marie Marthe, born on May 4, 1735, of the legitimate marriage of Pierre Paquet, resident of LaBaye, and Magdelaine, the natural daughter of Sieur Bodraud dit Graveline, her father and mother. She had for godparents Sieur Bodraud dit Graveline and Marthe Baulot. Proxy godparents were Robert Falon and Marie Anne Grisse who gave her the name Marie Marthe. In faith of which I have signed with the proxy godfather the day and year as above.

Father Matthias, Vicar General

(Mobile Cathedral Archives, Book 1, p. 113-a.)

On June 22, 1746, I, a Capuchin priest, have baptized with the ordinary ceremonies of the Church Francois, three

years old, the son of Joseph Paquet and Magdelaine Beaudrot, married by shaking hands in front of the church. Godparents were Francois Deuplanty and Magdelaine Brazilier, his wife. In faith of which I have signed the day and year above.

Father Dagobert

(Baptismal Book II, p. 63 1744-1753.)

On April 25, 1748, I, the Capuchin Superior of the mission of the same order, baptized with the ceremonies of the Church Marie Anne, six years of age, the legitimate daughter of Pierre Paquet and Magdelaine, of Indian and white parents, her mother and father. Godparents for Marie Anne are Louis Brusillier and Marieanne Lorraine, who have signed. In faith of which I have signed on the day and year as above.

/s/ Chenet /s/ F. Charles, Superior
+mark of Anne Lorraine
(Baptism Book II, p. 123.)

On April 25, 1748, I, the Capuchin Superior of the mission of the same order, baptized with the ceremonies of the Church Magdelaine, twelve and one-half months old, the legitimate daughter of Pierre Paquet and Magdelaine, of Indian and white parents, her mother and father. Godparents for Magdelaine are Vincent Chenet and Magdelaine who have signed. In faith of which I have signed on the day and year as above.

/s/ Chenet /s/ F. Charles, Superior
/s/ Magdelaine
(Baptism Book II, p. 123.)

There could have been other children but records of only the above have been found. Two of these, Martha and Marianne, figure prominently in Gulf Coast history.

The Paquets apparently moved back and forth from Mobile to New Orleans. Pierre had purchased a parcel of land on the Mississippi River from a free Negro named Jean Baptiste before 1731 and the family is shown as residents there in that year. Pierre, as will be seen, also owned a part of Cat Island, an island in the Mississippi Sound several miles off the Gulf Coast from Gulfport, Mississippi.

Pierre became involved in business dealings in Santo Domingo during the 1730's or 1740's. No exact date for this can be arrived at, but later references to the Santo Domingo association will be seen further into this account.

In Martha's case there must have been a definite stay in New Orleans during the 1740's. Her grand uncle, Michel Paquet, lived in New Orleans and, with business preoccupying Pierre, it was logical that the girl should be near his father's brother. Nothing is mentioned about Magdeleine, her mother. She could have died by this time, but this is only speculation. However, even in those days legal steps had to be taken in order for the girl to be properly cared for. So in conformity with the law, the business of assignment of a tutor and caretaker (foster-parent) was accomplished at a meeting on March 19, 1748. The following account is a translation of the document, germane to the present subject, found in the minutes of the Superior Council of Louisiana. Some sections of the document were difficult to decipher but enough is clearly legible to give what seems to be the sense of those sections.

On March 19, 1748, before Mr. Nicolas Chauvin de la Freniere of the Superior Council of Louisiana, who functions as the Procurator General of the King and who appeared before the King's Council, we are told that in virtue of an ordinance, Mr. Lenormand, Sheriff, was given by the director and judge of this country, a writ under the date of March 16 which served notice of summons on the same day for the following to appear in court: Michel Paquet, Jean Baptiste Boudreau Graveline, Francois Chamilly, Louis Langlois, Jaures, Chantalou and Champeron. Mr. Paquet is the paternal uncle of Marthe Paquet (daughter of minor age of Pierre Paquet and Magdelaine Pany, her parents); the others, friends or distant relatives of the girl. They assembled in order to give their guidance in the selection of a tutor for the child and also to select a suitable person to be a guardian of everything belonging to her. The group debated among themselves who would be best for this job: Paquet, Graveline, Chamilly, Langlois, Chantalou and Jaures. Having appeared before the Court they swore to name one who would be a good and faithful friend to take care of this child's necessities. They made known their choice, after deliberation, and the Procurator General reported to the parents and friends and said that justice would be done for the child. The group named as tutor for the girl her uncle Michel Paquet, as guardian, Chantalou, because of his good qualities. Mr. Chantalou named as undertutor Mr. Chamilly. The others, Chaperon, Jaures and Langlois declined the job because they could not write.

They made their marks.

/s/ Paquet, Chamilly, Chantalou, Baudrau, Ragez

For the above, I, as the undersigned judge, say that what has been decided, namely that Mr. Michel Paquet, uncle of the minor, Marthe Paquet, will be and will live as her tutor and govern her person, and that Mr. Chantalou will be her guardian and under-tutor, and that these men have voluntarily accepted their charges, each on his own, promising to do his duty. This is to be promulgated before parents and friends. For this we sign on the day, month and year as above.

/s/ Chantalou, Paquet, Ragues, Lafreniere.

(Louisiana State Museum Record, March 19, 1748.)

It is apparent from the foregoing document that Martha was given the opportunity of obtaining some sort of education. It must be remembered that New Orleans was really not more than a fledgling town; nevertheless, the inhabitants wanted their children to be educated. The Ursulines were performing such services for some of the children, but Martha's tutor "in all things" was her grand uncle, Michel Paquet.

The foregoing document is a somewhat curious one, in that only Martha is appointed a tutor. There is question as to what happened to Francois, Magdeleine and Marianne. Francois and Magdeleine seem to land in obscurity. Marianne eventually marries Nicolas Ladner of Cat Island and becomes mother to a host of children, ancestors of many of today's Gulf Coastians.

Martha's life from 1748 until her marriage was probably that of a young lady learning the graces of feminity, as well as the three R's. She did eventually make the acquaintance of Michel Dargaray, sometimes recorded as Gargaret, whose family, like her own, were original settlers in the Colony. Michel's father was sheriff of the town of New Orleans during the 1720's and 1730's, so Martha was marrying into a fairly well known family.

Pierre Dargaray, Michel's father, tried his hand at organizing a plantation but was not successful. Giving up ideas of plantation grandeur and glory, he took a job at the Concession of Mr. de Rolli at the Chapitoulas, up the river from New Orleans. Pierre was from Rennes, France, and, while working for de Rolli, became acquainted with Gilette Gautier, widow of Mr. Felot, who was also from Rennes and employed at the same Concession. Their association became serious, and the marriage agreement between them was written by Father Raphael, a Capuchin priest of the locality, and the account follows in translation from the French.

On January 29, 1720, there appeared before us, a Capuchin Priest, Pastor in New Orleans and Vicar General of the Bishop of Quebec and the undersigned witnesses, Pierre D'Argaray, twenty-seven years of age, employed at the Concession of Mr. de Rolli, at the Chapitoulas, native of Rennes in Brittany, on one part, and Gilette Gautier, of Rennes, widow of the deceased Mr. Felot, employed also at the same Concession. These two desire to contract marriage together in the Church.

They declared and do declare to be agreed and to agree to the following points: The same Pierre D'Argaray recognizes that there is due to the two children of the said deceased Mr. Felot, and Gilette Gautier, in the value of two thousand dollars in . . . . and furniture that presently exists, that these be pledged to be given to them in kind or in value at the time the said children, Joseph and Therese Felot, are at their majority or if they will be required by justice; Secondly, that he institute a residual inheritance in all the goods of Gilette Gautier in case he is taken by death before her and that he die without heirs issuing from their marriage.

Thirdly, in case he leaves children from this marriage, they will inherit from their patrimony and from half of the community property of the said marriage and belonging to Mr. D'Argaray. It is well understood that the said Gilette Gautier will take for her dowry from the said goods and property 800 francs of income for life and that he leaves the use of all the said goods and property on condition, nevertheless, that she will be obliged as a good mother to raise and establish the said children according to their state; fourthly, the said Gilette Gautier declares that in case she is taken by death before the said Mr. D'Argaray, she wishes and intends that the said D'Argaray divide between the children, Joseph and Therese Felot, half of the community property that is belonging to her earned during the said marriage, and that the said Joseph and Therese Felot cannot claim but their part in the said community property with the children issuing from the said second marriage.

Baudreau Graveline Ancestry

All of these matrimonial agreements that the said parties have freely stipulated, without being forced by anything but the law, are so stated in presence of Mr. Chauvin de la Freniere, Chauvin de Beau Lieu, de Kernion and Duplesis, who have signed the present act with me and the said contracting parties, on the day and year as above.

/s/ Father Raphael, Cap. Priest

Louisiana State Museum Records
January 29, 1720

Besides the two step-children which he had, Pierre had three children by Gilette Gautier: Michel, Pierre and Francoise Gabrielle.

to
be
continued

****

BOOK REVIEW: St. Gabriel Settlers: The 1777 Census of Iberville District in the Province of Louisiana, by Winston DeVille, F.A.S.G., Ville Platte, La., 1987, 23 pps, wrappers, Index, $5.00 postpaid from Ramona Smith, P.O. Box 894, Ville Platte, LA., 70586.

The 1777 Census, here reproduced, was ordered by Spain in late 1776, and Louisiana's governor, Bernardo de Galvez, moved quickly to implement the wishes of the Crown. Spain was always interested in the number and status of the inhabitants of its far-flung colonial empire, and thus, after the Treaty of Fontainbleau which ceded Louisiana to Spain and throughout the ensuing forty years the tempo of census taking greatly increased.

The census covers the Iberville District and includes those settlements along the east bank of the Mississippi river from Bayou Manchac to the present-day Ascension parish line, east to the Amite river, and, on the west bank, from Bayou Plaquemine again down river to the Ascension parish boundary and west to the Atchafalaya river.

Included in each listing is the head of the household, by name, with his or her age, followed by an indication of others in the dwelling, with ages given, but not names. In addition, there is listed economic data relating to the number of Negro slaves, and cattle owned as well as the amount of land claimed (in French arpents).

The Introduction by Dr. James J. Pastorek helps place this Census in its historical perspective during a period of turbulence and change in colonial Louisiana. A surname Index by Ramona A. Smith is an added tool for assisting the researcher.

The original Census on which this reprint is based is found in legajo 190, folios 240-256, Papeles Procedentes de Cuba, General Archives of the Indies, Seville, Spain. This reprint is a welcome addition to the growing body of material essential to the researcher interested in Louisiana's colonial past during the eighteenth century, and especially to those with family ties to the Iberville parish area.

Reviewed by Jack Belsom

****

BOOK REVIEW: Southwest Louisiana Families in 1777: Census Records of Attakapas and Opelousas Posts, by Winston DeVille, F.A.S.G., Ville Platte, LA., 1987, 31 pps., wrappers, $5.00 postpaid from Ramona Smith, P. O. Box 894, Ville Platte, LA.

A companion volume to the work just reviewed is this Census of Louisiana's western outposts in Attakapas and Opelousas in 1777. This vast territory included all of the present-day state lying west of the Atchafalaya River, bordered on the south by the Gulf of Mexico and on the north by the earlier settlements of Natchitoches, Avoyelles and Rapides.

A portion of this Census — that dealing with Opelousas — was printed previously in Some Eighteenth Century Louisianians by Jacqueline K. Voorhies, but because of some variations in the spellings of surnames researchers will want to compare both versions. The original census on which this publication is based can be found in legajo 2358, folios 258-300, Papeles Procedentes de Cuba, General Archives of the Indies, Seville, Spain, on microfilm at the Center for Louisiana Studies, University of Southwest Louisiana, Lafayette, LA.

The layout of the material found in the census is similar to (but not quite identical with) that given in the Census of the Iberville District discussed above. The full name and age of the head of household is here followed by statistical information on the number of cattle, horses, hogs and sheep owned. Then follows information on the other members of the household, but here, unlike the Iberville District census, complete names, including maiden names of wives, and given names of children, with ages, are included. Obviously, this Census is of great value for this fact alone. It would not be until the U. S. Census of 1850 that such details appeared

continued....